

/7 cont./

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103 Demini and Aracá were first introduced into the literature by João Barbosa Rodrigues, although he did not write Demini, but rather Demeune (32), and the Rio Aracá was called Uaraca by him (33).

32. On maps of that period one likewise finds the entry Demeuney.

33. Rodrigues, 1885, pp. 136, 148.

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103 With regard to the name Demini, it may be assumed that the ending "ini," according to the linguistic studies of Koch-Grünberg (34a), is derived from the Aruak /Arawak/ word "eni" =

34a. Koch-Grünberg, 1923a, p. 15.

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323 river, water. This assumption is confirmed by many very old finds of shards which I discovered on the entirely unpopulated terra firma on the riverine lakes of the Demini. They are yellowish gray shards, which are decorated with spiral lines, meanders, and other plaiting designs and resemble the earthenware vessels which Koch-Grünberg described for the Aruak tribes (34b).

34b. Koch-Grünberg, 1910a, pp. 227/28 and Ill. 152-155.

The fact that I found only shards is undoubtedly linked with the custom of the Aruak described by Koch-Grünberg, according to which all the clay vessels that belonged to a deceased person must be broken to pieces, for otherwise the spirit of the dead would punish the greed of the relatives (35).

35. Koch-Grünberg, 1910a, p. 151.

This would also confirm the surmise of Koch-Grünberg that at one time Aruak tribes coming from the west and southwest penetrated into the region between Rio Branco and Orinoco, which was

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276 powder as it dries, the flat side of a stone axe⁶ serving as the grinding pestle. The dried,
 [412] green powder, no more than several tablespoons full, is then swept onto a leaf with a
 stiff feather. The men then gather around the leaf containing the drug, usually in the
 late afternoon, and take it by blowing the powder into each other's nostrils (see Fig.
 2-3). A small quantity of the powder is introduced into the end of a hollow cane tube
 some 3 feet long. The tube is then flicked with the forefinger to scatter the powder along
 its length. One end of the tube is put into the nostril of the man taking the drug, and his
 helper then blows a strong blast of air through the other end, emitting his breath in such
 a fashion that he climaxes the delivery with a hard burst of air. Both the recipient and
 the blower squat on their haunches to do this. The man who had the drug blown into
 his nostrils grimaces, groans, chokes, coughs, holds his head from the pain of the air
 blast, and duck-waddles off to some leaning post. He usually receives two doses of the
 drug, one in each nostril. The recipient usually vomits, gets watery eyes, and develops
 a runny nose. Much of the drug comes back out in the nasal mucus that begins to run
 freely after the drug has been administered. Within minutes after the drug has been
 blown into a man's nose, he begins having difficulties focusing his eyes and starts to act
 [187] intoxicated. The drug allegedly produces colored visions, especially around the periphery
 of the visual field, and permits the user to enter into contact with his particular *akawa*,
 miniature demons that dwell under rocks and on mountains. The man begins to chase
 to the *akawa* when the drug takes effect, inviting them to come and live in his chest.

245 The Yanomamö also cultivate a tree, *Aitona*, that produces hallucinogenic seeds.
 276 These are prepared in exactly the same manner as the noncultivated drug.

322 TROUGHS AND CANOES The Yanomamö use the bark of another kind of tree
 396 to make a trough and a crude canoe, both of which are nearly identical in shape, size,
 and method of construction. The tree is beaten with clubs to loosen the bark. The bark
 is then removed in one piece and hauled back to the village. The ends are heated in a
 fire to make them pliable and folded back to make the ends of the container. They are
 held firm by lashing two sticks together, pinching the folded bark into a flat-nosed basin.
 The interior bark surface becomes the exterior surface of the soup container. If the con-
 tainer is to be used as a canoe, a crude framework of sticks is added to the inside, giving
 501 it more stability. The craft is so crude and heavy that the Yanomamö generally do not
 use it for any purpose other than the trip for which it was intended, usually a down-
 stream trip, since it would be almost impossible to move against a current in this rough
 craft. It is easier to walk than to try to pole the canoe upstream. The canoe, hence, is
 usually discarded after it makes its maiden voyage. Another will be made when it is
 needed.

416 The container is pinioned to the ground with stakes if it is to be used as a soup
 574 trough. Each time a feast is held, one or more of these bark containers is made in front
 264 of the headman's house, filled with the boiled ripe plantain soup, and frequented by
 the hungry guests, who dip out the soup with gourd spoons. The trough is thrown on
 the village rubbish heap after the feast is over.

• [172] ⁶They find the stone axes when they make new gardens, explaining that the spirits left them behind for the
 Yanomamö to use. This area was occupied in the distant past by tribes whose relationship to the present Yano-
 mamö is uncertain.

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793 wondered what kind of strange vegetable food this was, so he stole some. At first he just perked them and examined them, afraid to eat one. Horonama then sought out Boreawī and asked him how to produce these strange plants and what to do with them after they grew. Boreawī then instructed him in their use, the techniques of cutting jungle with stone axes, burning the fallen logs and brush, and planting the shoots of the young plants. Thus, because Horonama stole the plant from Boreawī, the others learned how to make gardens and no longer had to eat dirt.

Boreawī had a monopoly on many other cultivated crops, but one by one these were taken over by the others until all of the first beings were familiar with their use.

• [792] Today, when the Ynomamō find stone axes in the jungle, as they usually do when they clear a new site for cultivation, they explain the axes as something that the first beings, Boreawī in particular, left behind for present man to discover and use.

Another of the first beings was Iwī (alligator). He and his wife, Bruwahēiyoma, were accustomed to go hunting together in the jungle. This was in the days before fire was known to Ynomamō. Iwī, however, knew about fire and kept some hidden in his mouth. He refused to give fire to the others, so they had to eat their meat and insects raw. Only Iwī and his wife cooked their food in those days. The others decided to make Iwī laugh so that they could steal the fire when he opened his mouth. They made pranks to get Iwī to laugh, but he would not be amused. Finally, Dohomamoriwī did something funny and caused Iwī to laugh. When he opened his mouth, Kanaboriwī, a bird, flew into his mouth, snatched the fire, and took it up with him into a tree. After that, everybody had fire.

Haya (deer) also lived among the first beings. His daughter was married to Aiyakorari. One day Haya sent Aiyakorari out of the village to fetch him some *mamasa* fruit from the jungle. Haya was at that time the only one who ate this fruit. He did not know, however, that Aiyakorari had a grove of peach palm, which he cultivated. Thus, Aiyakorari fetched some of his own fruit instead of the *mamasa*. His father-in-law, Haya, was very angry over this, so he inhaled a pinch of snuff and began pulling the flesh from his calves up to his thighs. After this had been accomplished, he pulled the flesh of his forearms up to his shoulders and transformed himself into a deer. His wife did the same thing, as this was a propitious moment. Haya's daughter started to do the same thing, but Aiyakorari grabbed her by the hair and prevented her from doing so. Haya and his wife then bounded off into the jungle and became deer.

Omauwī is one of the first beings who figures prominently in a number of Ynomamō myths. He and his brother Yowwī lived when Ōra (jaguar) lived. Ōra had a young son who was unable to speak. One day Aiyakorari's mother, Mamokoriyoma, cooked some of her son's peach-palm fruit and fed it to Ōra's child. He got sick from eating the fruit and died. After he died, a slave of Omauwī then asked Mamokoriyoma if she could eat the dead child. "Mother-in-law, should I eat the dead child?" she asked. Mamokoriyoma then said, "Eat him." She took the body of the child, pulled a leaf out of the roof of the house, and used it for a dish on which to consume the child's body. When Ōra discovered this, he was angry. As he himself was hungry for meat, he in turn ate Moycinaiyoma, the mother of Omauwī and Yowwī, to get revenge. After he had done so, Yowwī shot him with an arrow and killed him.

Soon after that, the daughter of Raharariyoma went to fetch water at the river where Omauwī and Yowwī were accustomed to catch fish. The two brothers found her